

THE  
**CHRISTIAN DISCIPLE.**

No. 8.

AUGUST, 1816.

Vol. IV.

OUR SAVIOUR'S PROPHECY OF THE DESTRUCTION OF JERUSALEM.

[Continued from p. 210.]

THE siege of Jerusalem lasted only five months. But from the immense strength of the place, and the desperation of the inhabitants, it was expected to sustain a much longer resistance. According to the testimony of Roman historians, nearly a million of Jews perished within the walls; and Josephus supposed a still greater number.

Titus, the Roman general, after the conquest of the city, exclaimed—"We have fought with the assistance of God; it was God who drove the Jews out of these fortifications: for what could the hand of man effect against such works."

Our Saviour had said, "Except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened." Matt. 24. 22. The providential circumstances which seem to have shortened the time of the siege, were such as these—the intestine divisions among the Jews, the wanton destruction of provisions by the opposite factions, and the vast number of foreign Jews, who had come to Jerusalem to attend

the passover. As the multitude of foreign Jews augmented the number inclosed within the walls of the city, they also increased the famine and the pestilence.

Our Lord also had said, "They shall fall by the edge of the sword, and shall be led away captive into all nations." The truth of this prediction and its accomplishment, we have no occasion to prove, by quoting authorities. Our Saviour added, "And Jerusalem shall be trodden down by the Gentiles, until the times of the Gentiles shall be fulfilled." In agreement with this prediction, Jerusalem has been subject to the Romans, the Saracens, the Egyptians, the Mamelukes, the Franks, and the Turks. The Jews have never possessed it, and they still remain distinct and dispersed among all nations. It is also never to be forgotten, that contrary to the usual practice of the Romans,—and to the will of Titus, who made exertions to preserve it—the city was entirely destroyed. They dug up the walls, they ploughed up the foundations of the temple: and the only monu-

ments left of the metropolis were some towers, which were suffered to stand, as proof of the impregnable nature of the works, and the courage of the besiegers. For said our Lord, "Thine enemies shall lay thee even with the ground, and they shall not leave one stone upon another which shall not be thrown down." "Behold your house is left unto you desolate."

The destruction of Jerusalem took place thirty-seven years after the crucifixion of our Saviour. This accords with his prediction.—"Verily I say unto you, this generation shall not pass away till all these things be accomplished. Heaven and earth shall pass away, but my words shall not pass away." Although he limited the time to that "generation," he did not foretell precisely the *day* or the *year*—"But of that day and hour knoweth no man, no, nor the angels which are in heaven, neither the Son, but the Father." The precise day had not then been revealed to him, but the event was to take place while some of that generation should be living. The uncertainty as to the day or the year, was a strong argument for vigilance on the part of the disciples, and hence the propriety of the reiterated injunctions, to *watch*, to *pray*, and to be *always ready*.

The circumstances which have been mentioned, are not even the larger part of those which might be enumerated and confirmed by undisputed histories. But on a careful review of those which have been mentioned, who will not be ready to exclaim—"O

Lord, how unsearchable are thy judgments! and thy ways past finding out! who hath known the mind of the Lord, or who hath been his counsellor!"

But some unbeliever may ask, what is your authority for believing the minute fulfilment of these extraordinary predictions? We answer, that we have the same kind of evidence in support of the facts which have been stated, that we have for believing that there was such a city as Jerusalem, and that this city was destroyed—the *testimony of reputable historians*. Read the history of Josephus, then lay your hand upon your heart and say, whether any facts can be better substantiated. Josephus was a Jew, but not a Christian. He wrote his history of the conquest of Jerusalem, not under prepossessions in favour of Christianity, and was probably ignorant of the predictions of our Saviour. He was an eye witness of the calamities which beset his nation; and while he records them, he attempts to account for their unparalleled greatness, by describing the wickedness of the people. His history is confirmed by the publick register to which he confidently appeals; by the testimony of Vespasian, to whom his book was presented, and it has all the marks of authenticity which any narrative can be supposed to exhibit. But even if the history of Josephus had not come down to us, the Roman historians would have been sufficient to have confirmed the essential parts of the prediction. It is perhaps not too much to say, that there is no other portion of



ancient history more circumstantially, minutely and faithfully transmitted to us, than that of the Jewish war predicted by the Messiah. *Is there no providence in this?*

Will any objector ask,—Might not the prediction have been written after the event? We answer; on as good ground as you believe that Jerusalem was destroyed *when* it was, or that it was destroyed *at all*, you may believe that the prediction preceded the event. The question in short comes to this, Is any thing recorded in ancient history worthy of being credited?

I ask then, whether you believe that those books of the New Testament, called the gospels, of Matthew, Mark and Luke, were written by the men whose names they bear? If you say you do not; I must ask the reason: Why are they not as likely to be genuine, as the history of Tacitus, or any other writer of that age? Till some answer can be given to this question, may it not be taken for granted, that the books were written by the reputed authors, and before the destruction of Jerusalem? Matthew was one of the twelve apostles, and there is abundant evidence that all the apostles died before Jerusalem was destroyed, except John; and it is truly remarkable, that the *only* apostle who could have forged the prediction after the event, has not recorded it at all.

It may also be observed, that in the Epistles contained in the New Testament, there are plain allusions or references to such an event, as approaching. It

seems to have been a thing generally expected by the Christians. Were then these Epistles written after the destruction of Jerusalem? If not, whence did the writers or the Christians in general, derive the idea of the tremendous calamities which were at hand? Need it be repeated, that the whole voice of antiquity respecting the Epistles, concurs in assigning them a date prior to the ruin of Jerusalem? Need the unbeliever be challenged to point out a single word, clause, or passage in the gospels, from which it can be reasonably inferred, that they were written after the predicted events took place. Had they been written subsequent to the events, would there not probably have been some specification of names and dates? Is there any thing in the complexion of these historians from beginning to end, which has even the appearance of cunning or imposture, or of any thing but unrivalled simplicity?

Once more; Suppose the prophecy to have been fabricated after the event. By whom was it done? It must surely have been done by a Christian. But in it there are admonitions of Christ to his disciples, to save themselves by flight. The Christians, when the siege approached, either did make their escape, or they did not. If they did, they must have had the prophecy among them; for the event was sudden and unexpected to the nation. If the Christians did *not* make their escape, let me ask, would any intelligent Christian, in writing for Christians a history

of their master, have been so absurd as to insert admonitions as delivered by him to them, of which they had made no use when the occasion occurred? Would he have fabricated these admonitions, when facts had already proved, that those who were most concerned to know and re-

gard them, were either ignorant of them, or had treated them with neglect?

The subject is too important to be thus dismissed. Some reflections on the *prophecy* itself, and on the *principal event* foretold, may be expected in subsequent numbers.

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#### WHY WAS JESUS CHRIST PERSECUTED?

It is an interesting question, Why was Christ persecuted? By what conduct, and what doctrines, did he awaken that unrelenting malignity which pursued him to the cross, and even exulted in his last pangs? The subject is important, as it throws a lustre on the character of our Lord, and as it may correct some mistakes as to the class of his followers, to whom the honour eminently belongs of walking in his steps.

One principal cause of the persecution of Jesus (a cause to which our remarks will now be confined) is to be found in the *enlarged, generous and liberal sentiments, which he communicated in relation to the character of God, and to the nature of religion*. Jesus was sent to live and to preach in the midst of a bigoted, exclusive and censorious people, who regarded God as a partial being, and expected to monopolize his favour, who regarded all other nations with contempt, and ascribed to the Creator the same unfriendly feelings, who placed religion in

forms of worship which were confined to themselves, and, through an excessive and arrogant estimation of their own distinctions and peculiarities, discarded the obligations of general benevolence, and severed as far as possible the bond which united them to the great family of mankind. Such were the Jews, and especially the Pharisees;—and what course did Jesus pursue? His whole ministry was one continued testimony against their narrow and unworthy views of God and of his service; one continued testimony to the unbounded love of our heavenly Father, and to his delight in benevolence and charity, as the most acceptable service which his creatures can render him. Jesus continually taught, that the character of God is *parental*, that his love extends beyond the Jew to the Gentile, and that many shall come from the east and west, the north and south, and sit down with Abraham, Isaac and Jacob in his kingdom. He taught, that God prefers mercy or humanity to



sacrifice, that the noblest use of the Sabbath is doing good, and that the compassionate Samaritan, although a worshipper on Mount Gerizim, was more acceptable to God than the Priest and Levite, whose superiour light did not guide them to charity. He taught, that the Pharisee, notwithstanding his long prayers and disfigured face, was an abomination in the sight of Heaven, because he despised and condemned others, because he valued himself on his forms, and made a parade of saintship, whilst his heart was a stranger to mercy, justice, and the love of God. He taught that God abhors ostentation, censoriousness and spiritual pride, and that the service, in which he most delights, consists in the exercise of a candid and forgiving temper, and in modest and silent acts of kindness and devotion. In one word, he taught, that God loves not a chosen few, but sent his son to be the Saviour of the world; that Publicans, Sinners, Samaritans and Gentiles are all comprehended in the offers of his mercy; that love of enemies and a love of peace constitute men, in the noblest sense, children and followers of their Father in heaven; and that the reign of Messiah consists, not in spreading a religion of forms, or in exalting a particular people, but in diffusing through the whole earth filial piety, humility, and charity.

These generous and enlarged views were a principal cause of the malignity and persecution, which fell on the head of Jesus. The Elders, Rulers, Scribes and Pharisees, hated him because he

testified against their narrowness, hypocrisy, pride and bigotry, because he resisted their exclusive feelings and hopes, and in his conduct and teaching, inculcated a liberality of sentiment altogether uncongenial with the spirit of his age. It is true, that they condemned Jesus at last on different grounds. They accused him before Pilate, of making himself a king and the Son of God. But in this they discovered their characteristic hypocrisy. At that very moment, they were looking with restless impatience for a distinguished personage, who would assume these very titles, of Son of God and king of Israel, and under whose sway they hoped to subvert the throne of the Cæsars; and one great objection to Jesus was, that he gave no countenance to these views, but preferred the glory of founding a spiritual empire of love to God and to mankind.

We thus learn one principal cause of that singular hatred with which Jesus was pursued, his actions watched, his words perverted, his character aspersed, and his blood shed on the cross as if he were the vilest of malefactors. To the same cause we must ascribe, in a great degree, the persecution of the apostles. Every where the Jews followed these first preachers of Christianity with clamour and rage, because they taught, that God was the God of the Gentiles as well as the Jews, that the blessings of the Messiah were equally extended to all mankind, that the partition wall of the Mosaick dispensation was broken down, and that love was the fulfilling

of the law, and the badge of the subjects of Messiah's kingdom.

These remarks place the character of Jesus in a peculiarly attractive and exalted light. I know not a stronger evidence of his divine mission and sublime virtue, than his superiority to the narrow spirit of his age, and his cheerful and resolute endurance of scorn and outrage, in inculcating the paternal character and unbounded love of God, and the glory and blessedness of charity. —From these remarks we also learn, to what Christians the honour eminently belongs of being conformed in principles, efforts and sufferings, to Jesus and his apostles. They are those Christians, who adhere to enlarged and liberal views of God's character and service amidst opposition and persecution, who, denying themselves and taking the cross, hold forth in a bigoted, exclusive and censorious age, those great principles which exposed their beloved Lord, and their elder brethren, the apostles, to reproach, and violence, and death.

It is a melancholy truth, that these generous views, which were persecuted in the time of Christ, have continued to be opposed to the present day. But at this we cannot wonder. The selfishness, pride, and timidity of men all unite in leading them to ascribe to God partial, narrow, severe, and tyrannical principles of administration, and to disparage, censure, hate, and persecute those, by whom more liberal views are cherished. It is melancholy to look back on the history of the

church, and to observe that, notwithstanding the light of the gospel, as gloomy and as dishonourable views of God have been current among Christians, as prevailed among the Jews. The history of the church shews us, that the most difficult triumph of Christianity is over that exclusive spirit, which brought Jesus Christ to the cross. Would to God, that our own age were an exception to this truth. What a thick darkness at this moment hangs over a large part of Christendom. The mild and cheering light of the gospel hardly struggles through the clouds of error. The *theory* which is embraced by many Christians in relation to the character, government and will of God, is truly horrible.—Do not some Christians believe, that God brings men into existence wholly depraved and wholly impotent, that he selects a certain number, as exclusive objects of that grace which is essential to salvation, and plunges the rest into eternal misery, on account of sins to which they were inevitably impelled by the nature which he gave them? Do not some Christians believe, that God consigns to eternal flames children who die in infancy, or if he spares them, that he still regards them as meriting this doom, and spares them that they may be trophies of his pardoning mercy? Do not some Christians believe, that the millions and millions of the heathen world, who are born and live in the thickest darkness, are all lying under sentence of endless wo, and can only be saved by that gospel which has never



been preached to them? Do not some Christians believe, that God will consign to eternal torments every individual, however unwearied in the study of the Scriptures, who cannot reconcile the doctrine of three persons in the Godhead, with the fundamental doctrine of the Divine Unity, and who conscientiously believes that the Scriptures everywhere speak of God as one person, even the Father? Do not some Christians believe, that God has not given one word of promise in the whole Bible, to some who are acknowledged to be among the best men on earth, whose only error is, that they have been baptized by a minister, on whose head no hand of a bishop ever rested, and have declined submission to a discipline, which they sincerely believe to be unauthorized by the word of God? To conclude, do not vast numbers of Christians believe, that God confines his favour to those who assent to this or that obscure and inexplicable dogma, about which men of the greatest wisdom and apparent piety have been divided, and prepares intolerable and endless fire and woe for all who dissent from the unintelligible creed?—Is not such the God who is now worshipped by a vast number of Christians? and may we not say, that according to some of these views, he is a God of as dark and vengeful attributes as ever haunted the imagination of a Druid, or was ever adored in the gloomy forests of the North? Such is the God, whom many professed followers of the benign and compas-

sionate Jesus, have placed on the throne of Heaven, a God, under whose dominion the universe would be shrouded with a horrid gloom, and existence become an infinite calamity! Such is the God, whose attributes have struck terror into multitudes of conscientious believers, and from whose oppressive and degrading service, many have fled for refuge to infidelity, or to absolute thoughtlessness on the subject of religion?

It is a very interesting question, What is the duty of Christians while such darkness prevails? Their duty is to follow their master, in exhibiting in their lives and with their lips, enlarged, generous and liberal views of God and of his service. Let them be patient and persevering witnesses to his paternal character, his unbounded love, his equitable administration, and to the superiority of love or charity to faith, hope, and the most burning zeal. If they are appointed to suffer reproach, calumny, exclusion, excommunication, or the loss of the best earthly blessings in making this good profession, let them look to Jesus, who was persecuted before them in the same cause, and esteem it an honour to be associated with him, by a fellowship of sufferings. As affectionate children of God, let them lift up their voices against those sentiments which cover him with dishonour, and change him from the Father, into the tyrant and scourge of his creation. As brethren of the human family, and members of the body of Christ, let them never cease to oppose those exclusive

views of religion, which weaken the obligations of charity, sow dissension, and convert men into persecutors and revilers.

It is not intended by these remarks, to deny the Christian character to those, who hold the dishonourable views of God, which have now been exposed. In general, their hearts disclaim the principles of their creed; and the *precepts* of Christianity, which cannot be mistaken, contribute much to correct the practical influence of their *theory*. Still their theory does great injury. It distresses and degrades those who receive it. It shocks

and disgusts many refined and generous minds. It spreads ideas of Christianity, which lead to contempt and rejection of the whole system; and should it be suffered to prevail to the exclusion of more just and honourable conceptions of the Gospel, it would prove as fruitful a parent of infidelity, as the Catholick faith has proved in France. No religion can ever subsist in an improving state of the world, but *that which exhibits God as a being worthy to be loved, and which breathes a divine charity into the hearts and lives of those by whom it is embraced.*

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BOSSUET'S ACCOUNT OF THE REFORMERS.

A VERY interesting life of Bossuet, the celebrated Bishop of Meaux, and justly the boast of the Gallican Church, has lately been written in France, by Monsieur De Bausset, former Bishop of D'Alais, and biographer also of Fenelon. This work, among many other valuable articles, contains some of the sentiments of Bossuet with respect to the early Reformers; extracted from his celebrated "history of the Variations," &c.—As this life has not been translated, and is still very rare in this country, we think it would be gratifying to many of our readers to learn, what were the opinions of such a man as Bossuet, who was probably one of the sincerest, as well as ablest advocates of the Roman Church, on the characters of such men as

Luther, Calvin, Zuinglius, and Melancthon. Of course, we must expect to find the spirit of the Church of Rome; but while we make due allowance for the prejudices of a partizan, it may not be amiss to remember the useful maxim of the Poet,

"Fas est

Ab hoste doceri."

"The two parties," says Bossuet, "that divided the Reformers, agreed in acknowledging Luther as their head. It was not only the Lutherans, his followers, who have bestowed upon him great praises. Calvin himself often expressed his admiration of his virtues, his magnanimity, his constancy, and his indefatigable zeal against the Pope. According to



him, he was the trumpet, or rather the thunder, which awakened the world from its lethargy. It was not Luther; it was God, who thundered by his mouth.

"It is true that he possessed great vigor of genius, vehemence of declamation, and a rapid, impetuous eloquence, that bore away his hearers. There was also an extraordinary boldness, when he found himself supported or applauded, mingled with an air of authority, which made his followers tremble before him, so that they were afraid to contradict him, either in things little or great. Nor was it the multitude merely who regarded Luther as a prophet; the learned of his party esteemed him such. Melancthon, who yielded himself to his direction from the beginning, became so thoroughly persuaded that there was something extraordinary or prophetick in his character, that notwithstanding the faults he daily discovered in his master, he wrote to Erasmus, speaking of Luther: 'You know we must make trial of the prophets, not despise them.'

"Zuinglius, minister of Zurich, had begun to disturb the church upon the subject of indulgences, though some years after him. His was an intrepid spirit, though with more zeal than knowledge. He had great simplicity of style, and not one of the Reformers has delivered his sentiments with more precision, consistence, or connexion; and

no one has pursued them farther, or with greater boldness.

"Such were the two chiefs, who, from the beginning, divided the friends of the Reformation into two great parties;—men undoubtedly of vigorous minds, and not without learning; but rash in their decisions; confident of their own private and extraordinary opinions; and expecting by these to exalt themselves, not only above their contemporaries, but the most illustrious names of Christian antiquity.

"With respect to Luther, it is not to be denied that he possessed great intellectual powers: *he wanted only that discipline, which can be exercised no where but within the pale of the established church, and under the control of legal authority. Had Luther submitted to the restraints which are necessary to all, but most especially to sanguine and impetuous spirits like his; if, in other words, he could only have controlled his extravagancies, the strength of his character would never have betrayed him into error.\**"

"I know not," continues Bossuet, "whether the genius of Calvin was so well adapted to awaken attention, or to inflame a multitude, as was that of Luther; but, after the excitement was once produced, he obtained, especially in France, a greater ascendancy than Luther himself. By his penetrating mind, by the boldness of his decisions, he essentially contributed to the esta-

\* It is hardly necessary to say, that all this is perfectly in character with a bishop of the Church of Rome.

blishment of a new church, and gave a new direction to the cause of the *pretended*\* Reformation."

"It would seem therefore," adds the biographer of Bossuet, "that Bossuet doubted whether, if Calvin had preceded Luther, he would have been able to originate that great revolution which agitated Christian Europe, at the commencement of the sixteenth century."

"But there was one point," continues Bossuet, "which gave Calvin a decided influence over those who boasted of their superiour intellect: it was the boldness with which he rejected ceremonies, and in which he greatly surpassed all that the Lutherans had attempted before him. Calvin was inexorable on this point: he condemned Melancthon for his indifference on the subject of ceremonies; and if the worship which Calvin introduced, appeared too naked or unattractive to some, it was this very thing which constituted its charm with fine spirits, who thought by this means to show that they were above being attracted by the senses, and in every respect superiour to the vulgar."

"By this means Calvin rose above the first authors of the new Reformation. The party who bore his name, were hated by the other Protestants, who regarded him as the most vehement and restless spirit that had yet appeared. Calvin, however, made wonderful progress in

France; and that great kingdom found itself on the eve of perishing by the means of his followers, who were almost as numerous in France as were those of Luther in Germany. Geneva, which he governed, was considered of scarcely less importance than Wittemberg, where the new religion had first been preached; and thus he became the head of the second party of the Reformation."

"Let us allow to Calvin, since he is so anxious for it, the praise of having written as well as any man of his age. Rank him, if you please, above Luther; for though Luther had more originality and spirit, Calvin, inferiour in genius, exceeded him in learning. Luther wore the palm by his extemporary eloquence. Calvin's pen was more correct, especially in Latin; and his style, though more dull, was more chaste. They both excelled in speaking the language of their country. Each, by their talents, procured to themselves a multitude of disciples and admirers; each became inflated by success; neither could endure contradiction; and the eloquence of both was fruitful in nothing so much as in injuries."

"Calvin," concludes Bossuet, "died at the beginning of troubles."

[Bossuet's Views of Melancthon are in reserve for the next Number.]

\* This is the epithet which the writers of the Roman Church always apply to the Reformation; and they call its authors "pretended," or self-styled Reformers.



ON INTEMPERANCE.

No. 6.

How to prevent intemperance, becomes, then, an inquiry of high importance. None can remain indifferent to it, who properly regard their own welfare, or the publick good.

An essential requisite to the prevention of this vice, is scrupulously to guard against every temptation to the habit.

To this end, it is necessary to impress our minds with its terrific evils, with the danger of contracting it, and with its delusive nature. By not attending in season to these considerations, the habit is acquired, before its alarming effects are apprehended.

Reflection upon these topics must convince us, that we are never safe, though we at present guard against excess, while we esteem it necessary, or even innocent, to make daily use of spirituous liquors. It is demonstrable, that such a practice is not only unnecessary, but to the highest degree dangerous.

Impressed with this conviction, several instances are known of persons among the labouring classes, who have wholly renounced the use of ardent spirits, whose usefulness, as well as health, have been improved by the measure.

As intemperance is a peculiarly social vice, we should be always on our guard against the allurements of others. It is evidently a false delicacy, which induces us to drink what we do

not need, merely in compliance with solicitation. It is equally a spurious generosity to tempt others to drink, only because we happen to meet at places of publick resort. Let these absurd customs be relinquished, and powerful temptations to excess in drinking, will be counteracted.

To the same end, we should shun unnecessary visits at the haunts of the intemperate. It is almost impossible to frequent them, without becoming partakers in their excesses. We should avoid the needless multiplication of convivial meetings: they seldom take place, without affording some examples of shameful indulgence.

But a caution of still greater importance remains to be mentioned, which is, to guard against familiarity with the idle, the vicious, the intemperate. A man is not only known by the company he keeps, but his habits will also be formed by it. If he habitually associate with those who are addicted to strong drink, it is morally impossible for him wholly to escape contagion from their vices.

A free use of tobacco often promotes ebriety. This is not indeed always the case; but it is so frequently known to tempt men to an unnecessary use of spirituous liquors, and so commonly employed to increase the relish of the intemperate, that it may well deserve our caution:

But it is important to prevent intemperance in others, as well as in ourselves.

For this purpose, it would be well to adopt the custom, which already prevails among many, who have taken the alarm at the frightful progress of intemperance, not to bring forward ardent spirits at our social meetings. There are abundant substitutes, of what is both palatable and salutary: let these only be provided; and let people, who have the greatest influence over the fashions, set the example of such abstemiousness, and the good effects resulting from the measure will be incalculable.

Another effectual prevention of the excessive abuse of ardent spirits, is for those who employ labourers, to contract with them to furnish their own. This practice is daily gaining ground; and it is said by those who have adopted it, more than to answer their most sanguine expectations. It prevents all those numberless complaints, which used to be made by hired men, as to the quantity and quality of the liquors provided for them. In a great majority of the instances where the new experiment has been tried, the effect has been a total abstinence from the use of ardent spirits, and a more faithful performance of the labour required.

One would be ready to conclude, that funeral occasions would be the furthest removed from affording any possible temptations to intemperance: yet, from the absurd custom of furnishing wine and spirits in abundance at such solemnities, many

have been known to pervert them to the purpose of inordinate indulgence. To remove every temptation to this horrid abuse, some of our first families have begun the practice, of providing at their funerals no such incentives to excess. It is to be sincerely hoped, that so laudable an example will be universally imitated.

The formation of societies to suppress intemperance and its kindred vices, is an expedient to prevent it, which has been employed of late with encouraging success. Much good may be hoped from the united and persevering exertions of men of talents, of virtue, and of influence, which they would be unable to effect by their most diligent persevering exertions. Let those, then, who have leisure and ability, combine for this glorious object. Where their immediate vicinity is not sufficiently populous to organize a respectable society, let them unite to form one in some more favourable, and, at the same time, convenient situation. By the information which they may thus gain, and the influence which they may accordingly exert, they may do much to discountenance and to reform one of the reigning sins of our country.

But this useful project should not be neglected by any friend of virtue. All are bound, whether associated for the purpose or not, to contribute their utmost efforts to prevent this worse than beastly habit.

There are already wholesome laws to counteract the vice: let there be virtue enough in the



community, to see that these laws be executed, and most of the evils of which we complain, might be remedied.

If, however, on inquiry, it should be found that there are defects, either in the laws, or in the mode of enforcing them, it is

believed that the attention which is beginning to be excited to the alarming progress of intemperance, will lead to such discoveries and provisions, as shall produce some mitigation of this dreadful calamity.

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CHARACTER OF THE REV. SAMUEL CARY.

*The following Notice has been published in a little Tract, entitled, "A Tribute of Respect and Friendship to the Memory of the Rev. Samuel Cary, late junior Minister at the Chapel, Boston."*

[From a Discourse, delivered 17 Dec. 1815, on occasion of his Death.]

—I MEAN not, on this occasion, to attempt a studied eulogium of the character of our departed friend Cary, but to speak of him, as you would ever wish to remember him, as he was, and as I knew him. A simple and faithful delineation of his character will be a sufficient and most honourable eulogy.

I knew Mr. Cary well: he was my friend. I promised myself much satisfaction and benefit from his friendship; the more intimately I became acquainted with him, the more were my esteem and respect for him increased.

Mr. Cary's talents were of a superiour character; his intellectual attainments were considerable, and afforded an honourable testimony of his application and industry. His tract in defence

of Christianity,\* was, in the opinion of competent judges, able and convincing; though we must always regret, that any thing personal should be mingled in our discussions of a subject of such immense importance and dignity as the truth of our religion, yet this production reflects high credit upon his good principles and learning.

As a preacher, he was deservedly eminent. I have heard him often, and always with pleasure and improvement. His style was perspicuous and nervous; his discourses instructive and practical; not highly, but sufficiently ornamented; discovering ever a pure and refined taste, and distinguished more by a rare solidity of judgment and a noble simplicity, than by a brilliancy of imagination. His manner was un-

\* Review of "The Grounds of Christianity Examined." Boston, 1813.

affected, serious, impressive, and suitable to the dignity of the pulpit.

Of his religious opinions I need not speak particularly; you heard him yourselves; and he had too much integrity and simplicity of heart, ever to be guilty of equivocation, of a dishonourable concealment of his sentiments, or of a reluctance to express them, when he deemed it proper. His views of Christianity, in my opinion, (and in such cases we ought only to speak for ourselves) were highly rational. Of the unity of the Deity, and the propriety of paying religious homage to the Supreme Being only, he was seriously convinced. He might, I believe, be denominated a strict Unitarian; but those persons from whom he differed found him, though a strenuous, yet an honourable opponent. Correctness of religious belief is no evidence of moral goodness; and when we consider the innumerable, invisible, and indescribable influences to which the human understanding is subject, and the infinite variety of absurd and false opinions, which have been embraced and defended by the most distinguished men, it furnishes an equivocal proof of a man's wisdom or learning. Had Mr. Cary been a Calvinist or a Papist, I think, with his perfect rectitude of moral principle and exemplary life, I should not have esteemed or respected him less. Our friend had a liberal and honourable mind; and, with a just regard for the inalienable and sacred rights of conscience and private judgment, he was always ready

to maintain the liberties, defend the characters, and assist the inquiries of others.

The correctness of his faith was attested by the purity and goodness of his life. He was a man of singular integrity, frankness, and generosity, with an entire freedom from avarice, or any low and sordid passion; evincing a nobleness of spirit, a high sense of honour, and a peculiar delicacy and refinement of moral sentiment. He possessed a serious and devout mind: he had no affectation in his religion, and anxiously endeavoured to guard against the appearance of ostentation in his piety.

He was a good son: while his father lived, he served him with kindness and fidelity; he dwelt upon his memory with singular veneration; his death inflicted a wound which time had not healed: and he cherished his mother in her solitary old age, with filial duty, love, and gratitude. In his family, he was remarkably hospitable. His children, though the time was short during which he was permitted to enjoy them, had a strong hold on his affections; and his wife, who indeed deserved every thing from him, was the object of his faithful, affectionate, and courteous attention.

Such, as far as I knew him, was the character of our lamented friend. I have endeavoured to delineate it with fidelity. I pretend not that he was without his faults,—for what human being is?—perfection belongs not to man in his present state; and if he might sometimes be thought



impetuous in his feelings and language, we must remember, that this same temper was the spring of that generous enthusiasm, with which he cherished every honourable purpose.

The death of so excellent a man, in the morning of life, while his path yet glittered with all the lustre of promise, and our hearts exulted in the prospect of an increasing brightness, is an event to be deeply deplored. The privation of his talents, the loss of his society and friendship, the cessation of his labours in behalf of virtue and piety, the rupture of those ties by which he was connected with this religious society, the interruption of so much domestick comfort, the dispersion of so many animating hopes,—it cannot be that these events should not fill our hearts with sorrow. Our religion does not forbid our sorrow; the stubbornness of a brutal philosophy makes no part of Christian resignation; but we are not permitted to nourish and prolong our grief, which, when excessive, indicates a distrust of the wisdom and rectitude of divine providence.

Divine providence!—there is something in these words to reconcile us to any event, however dissonant to our wishes, however disastrous to our hopes. The world with all its concerns, we ourselves and all that is dear to us, are ever at the disposal and the control of God. The government of God is truly paternal; the exercise of his authority is

never arbitrary, capricious, or wanton; but the discipline of a most wise and faithful friend, suited to train the subjects of it to virtue and felicity. His knowledge embraces alike the past, the present, and the future,—all things actual, and all things possible; his power is adequate to any effect; his wisdom is unerring; his goodness and mercy are perfect and unchangeable. Is this the Being who presides over the destinies of mankind? and may we not confide in him with perfect security?—can we receive from God any thing but good, and that, the highest good attainable by our nature and condition?

These would have been the sentiments of our departed friend, if God had demanded of him such a sacrifice as he has required of us. He displayed, in this respect, a truly Christian example. If any sentiments were predominant in his mind, they were sentiments of entire acquiescence in the will of Heaven. When God took from him his first child under circumstances of peculiar trial, he submitted to the event with calm resignation. From the commencement of his last sickness, he seems to have been fully impressed with a conviction of its fatal issue; yet he bore it with Christian fortitude. I am persuaded that I shall gratify you, by an extract from a letter, which I received from a friend\* in Philadelphia, after his last visit to that hospitable city.

\* Mr. James Taylor, one of the ministers of the First Unitarian Society, Philadelphia.

"When I spoke to him," this friend writes, "of leaving Boston next spring, so as to avoid the unpleasant weather at that season of the year, he said, with perfect composure, that long before that time he should be in his grave; that he had always been subject to inward fever, and that he had already lived as long as he expected; that when he was stout and hearty, he was impressed with the persuasion, that he had not long to live; that he had only one petition to offer on this subject—'Father, thy will be done.' He then conversed in an admirable manner on the good providence of God, which he was persuaded would dispose of his wife and his little child in the best possible manner; and particularly said, that even on their account he had no solicitude about life; that if such was the will of God, that he should now be taken away, his death would be good for them as well as for himself."

Our friend made no boast of his submission; these sentiments were uttered in all the ingenuousness and confidence of friend-

ship. They show a temper most truly evangelical, the exercise of which, in life and death, is blessed and magnanimous. It is the same sublime spirit which burst from the soul of the apostle, in that rapturous exclamation—O Death! where is thy sting! O grave! where is thy victory!

Mr. Samuel Cary was the son of the Rev. Thomas Cary, of Newburyport. He took his degree at Harvard University, in 1804; was ordained at the Chapel in Boston, 1st Jan. 1809, and died 22d Oct. 1815, aged 30, at Royston, England, where he had gone for the recovery of his health.—His publications are, a

Dis. before the Merrimack Humane Society, 1806.

Dis. at his own Ordination, 1 Jan. 1809.

Dis. National Fast, 9 Sept. 1813.

Dis. at the Thursday Lecture, 1814.

Dis. on the death of Mad. S. Bulfinch, Feb. 1815.

Review of "The Grounds of Christianity Examined," 1813.

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#### FIRMNESS AND HUMANITY IN A CATHOLICK BISHOP.

IN the time of the general massacre of the Protestants in France, the Lieutenant Governor of Normandy intimated to the Bishop of Lisieux, the order which he had received to massacre all the Protestants in that

diocese. The good prelate replied—"You shall not execute the orders, or you shall begin with me; for I will never consent to it. I am pastor of the church of Lisieux, and those whom you would worry are my



flock. It is true, they are strayed; but I am not without hopes of bringing them back, in due time, into Christ's fold. I do not find in the Gospel, that a pastor ought to suffer others to spill the blood of his sheep; but, on the contrary, he is to shed his own, and even *lay down his life for them*. Go back, then, with your orders; they shall never be executed while God shall please to preserve my life, which I received from him for no other end but to be employed for the spiritual and temporal good of my flock."

The Governour was affected with the heroick constancy of the Bishop, and requested of him a writ of refusal, for his excuse to the king. The Bishop gave him one immediately, and said, he did not doubt that the king would approve his refusal; but, whatever might happen, he would be answerable for any ill consequence. The divine blessing attended the zeal of the Bishop. On the Governour's reporting the manner in which the Bishop opposed the orders, the king was much affected, and revoked them, as they respected the diocese of Lisieux.

Abridged from the Philanthropist.

#### REMARKS.

In the admirable conduct of this prelate, we may behold something of the spirit and the heroism of Him, who "came not to

destroy men's lives, but to save them." How much more is this to be admired, than that wanton, ferocious, and desolating heroism, which has for ages been the theme of adulation among Christians! We may suppose that this Catholick Bishop was under a mistake, in thinking that his Protestant "sheep" had gone "astray;" but we cannot deny, that he displayed the temper of "the good Shepherd." How harmless were all his errors, compared with the one which he so heroically resisted! or indeed any one, which would have allowed him to embrace his hands in the blood of his brethren? Let all the ministers of religion, whether Papists or Protestants, unitedly display the temper and intrepidity of the Bishop of Lisieux, and a new aspect will be given to the character of Christianity, and a more impregnable *breast-work* will be formed for the *saving of men's lives*, than the world has ever yet beheld—far surpassing the walls and towers of Nineveh, Babylon, or Jerusalem. If the Christian heroism of a single prelate could appal the heart and change the purpose of a powerful, misguided, and persecuting monarch, who had slain his thousands and his tens of thousands,—what would be the effect of the combined influence of all the clergy in Christendom, to put an end to sanguinary customs, and to promote peace on earth, and good will among men!

## THE UNREASONABLENESS OF RELYING ON A DEATH-BED REPENTANCE.

THE celebrated Dr. Jeremy Taylor, who was one of the most pious and eminent writers of his time, has two Sermons on the "Invalidity of a late, or Death-bed Repentance," which exhibit the subject in a light that is truly awful and alarming. A few short extracts, we hope, will be useful to some of our readers.

He thus paints the conduct of those who rely on a death-bed repentance:—"Sacrificing their childhood to vanity; their youth to lust and to intemperance; their manhood to vanity, ambition and rage, pride and revenge, secular desires, and unholy actions; and yet still farther, giving their old age to covetousness, the world, and to the devil: and, after all this, what remains for God and religion? Oh, for this they will do well enough! Upon their death-bed they will think a few godly thoughts; they will send for a priest to minister comfort to them; they will pray and ask God forgiveness; and leave their goods behind them, disposing them to their friends and relatives; and some dole, and issues of their alms-basket, to the poor. And if, after all this, they die quietly, and like a lamb, and be canonized by a *bribed flatterer in a funeral sermon*, they make no doubt but they are the children of the kingdom; and perceive not their folly, till, without hope, they roar, in their expectations of a certain but horrid eternity of pains.

"Certainly nothing hath made more ample harvests for the devil, than the deferring of repentance upon vain confidences; while we imagine that a few tears and scatterings of devotion, are enough to expiate the baseness of a fifty or three score years of impiety."

"The rewards of Heaven are so great and glorious, and Christ's burden so light and easy, that it is a shameless impudence to expect so great glories at a *lower rate than a holy life*."

"But will not the merits of Jesus Christ save such a man? For that we must be tried by the word of God, in which we have no contract at all made with a dying person, that hath lived, in *name* a Christian, in *practice* a heathen; and we shall dishonour the sufferings and redemption of our blessed Saviour, if we make them an *umbrella*, to shelter our impious and ungodly living.—Observe but two places of Scripture—'Our Saviour Jesus Christ, who gave himself for us.'—What to do? that we might live as we list, and hope to be saved by his merits?—No; but '*that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works*.'—'Christ bare our sins in his own body on the tree.'—To what end? '*That we, being dead unto sin, should live unto righteousness*.' Since, therefore, our living a holy life was the end of Christ's dying for us, he that



trusts on it to evil purposes, and to excuse his vicious life, does, as much as lies in him, make void the very design of Christ's passion, and dishonours the blood of the everlasting covenant."

What ideas could be suggested to the mind of a delaying sinner,

more adapted to rouse him from his guilty slumbers, than such views of "the invalidity of a late, or death-bed repentance?" And is there not reason to fear, that millions have been ruined, by a delusive reliance on an opposite doctrine?

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" THEOLOGICAL SEMINARY.

" MR. LORING D. DEWEY has published a discourse, delivered before a private society of the students of the Theological Seminary, in New-York, of which he was a member. It is the principal object of this discourse to show, that being *justified*, in the language of the New-Testament, means being *pardoned*. This heinous proceeding of the young gentleman, was the occasion of the following letter.

" New-York, 12th March, 1816.

" To Mr. Loring D. Dewey.

" SIR—It is matter of grief to us, that any of our pupils, whom we have been endeavouring to lead into the knowledge of the truth as it is in Jesus, should turn away from the holy commandment delivered unto him. This, misguided youth, is your own case. The doctrines which you have avowed in your discourse submitted to us, and in your conversation with us relative thereto, are so deeply erroneous, so radically subversive of the whole Gospel scheme, and so ruinous to the souls of men,

that they cannot be tolerated in the Seminary under our care. It shall not here be so much as questioned, no, not for an hour, whether attacks upon the essential parts of our Redeemer's work, are to be permitted in any shape, or upon any pretence whatever.

" We are, therefore, under the afflicting necessity of informing you, that your connexion with our Seminary ceases from this day. You will consider the present decision as peremptory, and not to be altered, unless it shall please God to give you a sounder mind, and enable you to recover yourself out of the snare of the devil. That such may be your happiness, is our heart's desire and prayer for you.

J. M. MASON, *Principal Th. Sem. A. R. C. New-York.*

J. M. MATTHEWS, *Ass't Professor Th. Sem. A. R. C. New-York.*"

The above article has been taken from the North American Review. As we have not been able to obtain a copy of the "discourse" which has been so severely censured, no opinion will now be given of its correct-

ness, or incorrectness. It may, however, be of some use, to call the attention of our readers to the contrast between the spirit and conduct of the "Principal of the Theological Seminary, A. R. C. New-York," and the Principal of a Theological Seminary which once existed in Palestine. From the letter of exclusion, it is pretty evident that Mr. Dewey was censured for some opinion which he expressed on what was deemed, by his instructors, "essential parts of the Redeemer's work."

It may be observed, that "the Redeemer" himself was once the Principal of a Theological Seminary, and had under his tuition *twelve pupils*, eleven of whom he ordained as ministers of the Gospel. But, for a long time, these pupils were so bewildered by prejudice, that they retained the most erroneous views of the object of their Master's mission, and some of the "essential parts of the Redeemer's work." They even imagined that he had come to reign as a temporal monarch, and that they were destined to be ministers of state. With these views, they disputed on the question, which of them should be the greatest, or prime minister. The two sons of Zebedee even petitioned their Lord, that one of them might "sit on his right hand, and the other on his left," in his kingdom; which, in truth, was no less than to solicit the two highest offices of state next to the king. Not long before his crucifixion, "Jesus began to show to his disciples, how that he must go up

to Jerusalem, and suffer many things of the elders, and chief priests, and scribes; and be killed, and be raised again the third day. Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee."

Was not Peter as rash, as erroneous, as self-confident, at that time, as L. D. Dewey was in writing his discourse? Did Dewey make "attacks upon essential parts of the Redeemer's work," in a more daring or direct form than Peter had done? This, I suspect, will not be pretended.

In what manner, then, did Jesus conduct towards his erring disciples? Did he domineer over them, revile them, and drive them from the Seminary?—Not so. He indeed reproofed them for their ambition, and pointed out to them the way to become truly great. Peter was, with some severity, reproofed for his impertinent rashness; but we hear nothing of a letter of malediction, denunciation, or exclusion. Having reproofed, when reproof was needed, Jesus still treated his disciples with affection and *tenderness*; by degrees, he corrected their errors, removed their prejudices, opened unto them the Scriptures, prepared them for the work of the ministry, and sent them forth as heralds of salvation.

Now, it may be asked, which is the most to be admired, the censoriousness and precipitancy of Dr. Mason, or the candour and long-suffering of the Messiah?



Another question may be proposed. Might not Mr. Dewey, in the presence of his theological instructors, have avowed a belief, that Christians may lawfully make war, and destroy one another? Might he not even have boasted, that he had acted on this belief, and slaughtered *twenty of his brethren*—without incurring exclusion from the Seminary, or even a reproof from its Principal? How it might have been, in this case, we presume not to know; but it has been no uncommon thing for those who were most censorious in judging others for real or imaginary errors, which were not at all inconsistent with Christian love and the most blameless life, to be themselves advocates for the *principles*, the *spirit*, and the *practice* of war and violence. Such “blindness in part,” or in

whole, has often “happened” in Christendom.

Attack an article of faith, or a ceremony, which ignorance or party spirit has made “essential,” and you will assuredly be censured, as unworthy of the name of a Christian. But you may, at the call of a misguided, or a profligate ruler, shed rivers of innocent blood, spread around you terror, death, and wo; and be applauded in proportion to the crimes you commit, or to the mischief you occasion to others!

O! when will theological instructors learn that they are *but men*, as liable to err as others! that candour and benignity are essential ingredients of the Christian character, and infinitely to be preferred to censure and exclusion, as means of reclaiming the erroneous!

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## RELIGIOUS INTELLIGENCE.

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### SOCIETIES FOR PROMOTING CHRISTIANITY AMONG THE JEWS.

COMPARED with all preceding times, the present may be called, **THE AGE OF BENEVOLENT INSTITUTIONS.**

The societies known by different names, which fall under the general description of *benevolent*, have indeed various and distinct objects. But as rivers, which run in different directions, all meet and mingle in one com-

mon ocean; so the various institutions for benevolent objects, all serve to swell the tide of human happiness.

There is perhaps no better method of healing the unhappy divisions among different sects of Christians, than that of diverting their attention from the comparatively unimportant points in which they differ, and fixing it

on objects of general benevolence, in which they can all unite, without any dereliction of their distinguishing tenets. The numerous institutions of a benevolent character, which embrace Christians without distinction of name, are eminently adapted to improve the hearts of individuals, to eradicate sectarian prejudices, to diminish party spirit, and to unite in the bonds of mutual love and kindness, the pious and good of every denomination. With these views of the tendency of benevolent societies, we shall ever be happy in devoting the pages of the *Christian Disciple*, to give publicity to their proceedings: with these views, we shall now present our readers with an account of an Institution of recent date, which has taken the name of "The Female Society of Boston and the vicinity, for promoting Christianity amongst the Jews."

As early as 1809, a society was formed in London, called, "The London Society, for promoting Christianity amongst the Jews." This society has now become large and very respectable, embracing some of the first characters in Great Britain.

Having been informed of the "History of the Jews," compiled by Miss Hannah Adams, the Rev. Mr. Hawtrey, Secretary of the London Society, addressed to her the following respectful letter.

London, Feb. 14, 1816.

DEAR MADAM,

I address you, by the desire of the Committee of the London So-

ciety for promoting Christianity amongst the Jews. Having lately heard of your work, entitled, "A History of the Jews," which you have published in America, they cannot but feel a hope, that you will be interested in receiving an account of a society, which has for its object the temporal and eternal welfare of that long-neglected and persecuted people. They have, therefore, sent you herewith a copy of their Reports, and such other tracts as they conceive may be pleasing to you, of which they beg your acceptance. It is thought that an edition of your work in England would certainly sell, and be *very useful*. Should you have no objection to it, the Committee of the London Society would prepare an edition at their own printing-office. This would probably answer better than importing a quantity of copies from America; but on this subject we are anxious to hear your opinion. The Committee indulge a hope, that, when you become acquainted with the design and proceedings of the London Society, and with the success with which the God of Abraham has already blessed their efforts, you will not only unite with them in giving *Him* praise, but that you will be induced to use your influence in exciting your religious friends in America, to assist the cause, both by their prayers and contributions.

As the accompanying tracts will give you every necessary information upon this important subject, I need not farther intrude upon you, except to subscribe myself, with every good wish,

Yours, Dear Madam,

Very faithfully,

C. S. HAWTREY, M. A.

Joint Secretary to the London Society.

Please to direct your reply—

Rev. C. Hawtrey,  
London Society House,  
Spitalfields, London.



This letter was probably communicated to us for private inspection, but we venture to publish it, as an interesting document, which unfolds the circumstances that led to the formation of the Female Society in Boston. It was well adapted to its object, and some of its happy effects may be seen in what is to follow.

*Constitution of the Female Society of Boston and the Vicinity, for promoting Christianity among the Jews. Instituted June 5, 1816.*

Among the many predictions contained in the sure word of prophecy, which have enlivened the hearts and the prayers of Christians in every age, that portion which respects the ingathering of the Jews to the kingdom of the Messiah, bears an important part. These predictions remain yet to be accomplished, and the present signs of the times indicate that their fulfilment is nigh at hand. In consequence of the affecting representation of their situation, and the powerful motives for Christians to make some special exertions for their conversion, presented in a book written by Mr. Frey, entitled, "The Converted Jew," a number of ladies contributed, in July, 1815, the sum of \$50, to be appropriated to this object. Finding these feeble exertions could do but little to effect this great design, and deeply anxious that some more efficient aid might be given to restore this once favoured people to the

knowledge of the true God and Saviour, it was agreed, in June, 1816, to form a society for this purpose; encouraged by the pleasing hope, that, while the branches grafted into the good olive-tree shall continue to flourish with increasing strength, and diffuse their healing fragrance throughout every realm, the great Husbandman of the vineyard will smile propitious on the efforts of his stewards, to restore the natural branches to their original stock.

With these impressions, a number of ladies met on the 5th of June, 1816; and, after supplicating the Throne of Grace for direction and a blessing, adopted the following

#### CONSTITUTION.

1. The name of this Association shall be, the *Female Society of Boston and the Vicinity, for promoting Christianity among the Jews.*

2. The officers of the society shall be a First and Second Directress, a Corresponding Secretary, a Recording Secretary, and a Treasurer; to which shall be added, one Collector to every 25 subscribers. These officers and collectors together shall constitute the Board of Directors: any two of the officers, with three collectors, shall form a quorum.

3. The annual meetings of the society shall be holden in Boston, the third Tuesday in May, at the hour and place the Directors shall appoint; at which time the Board of Directors shall be elected by ballot. Every meeting shall be opened with prayer.

4. The First Directress, or, in her absence, the Second Directress,

shall call meetings of the Directors at her discretion, and preside at the same; and the Board may fill any vacancy in their number which may occur, or elect any additional collector, if necessary, between the annual meetings.

5. The Corresponding Secretary shall conduct the foreign correspondence of the society, and keep a record of the same. The Recording Secretary shall give notice of all meetings of the society and of the board, and record the doings of the same; and shall prepare the Report of the Directors for the annual meeting. The Treasurer shall keep the names of all the members of the society, and shall designate to each collector the subscriptions to be collected by her; and shall keep an account of all monies she may receive from the collectors, or from any other source, to be holden subject to the order of the First or Second Directress, which shall be drawn from the treasury only by authority from the board. The Collectors shall severally keep an account with each member whose subscription is assigned for her collection, pay all monies so received, to the Treasurer, and take her receipt for the same.

6. The funds of the society shall be applied for the promotion of Christianity among the Jews, and shall be appropriated to this object, according to the discretion of the board.

7. Any person who shall subscribe these articles, and pay ten dollars, shall be a member for life; and any person subscribing and paying annually a sum not less than 52 cents, shall be a member so long as such subscription is paid.

8. Any alteration in these articles may be made, by the vote of two-thirds of the members present at an annual meeting.

*The Directors for the first Year are as follows:*

MRS. ELIZABETH B. WINTHROP,  
1st Directress.  
MRS. MARGARET C. WELCH,  
2d Directress.  
MISS HANNAH ADAMS,  
Cor. Secretary.  
MISS AUGUSTA T. WINTHROP,  
Rec. Secretary.  
MRS. SARAH DUNN,  
Treasurer.

*Collectors.*

Mrs. Susan Eaton.  
Mrs. Lucia G. Swett.  
Mrs. Susan Dorr.  
Mrs. Elizabeth Cummings.  
Mrs. Mary Bowers.  
Miss Harriet Moore.  
Miss Elizabeth Codman.  
Miss Catherine Scollay.  
Miss Elizabeth Rogers.  
Miss Sarah Dunn.  
Miss Maria Parker.  
Miss Charlotte Lane.  
Miss Frances Erving.

The History of the Jews has been reviewed, with deserved approbation, in the Christian Observer. In aid of the object of the Female Society, Miss Adams has recently published a well written tract, entitled, "A concise Account of the London Society for promoting Christianity amongst the Jews." This we recommend to the attention of our readers, as containing a more full account of the London Society than can at present be given in this work.

The Female Society, as we are authorized to state, already consists of a handsome number of subscribers; and they have already collected nearly one hun-



*dred pounds*, to be sent to the London Society, besides funding the life subscriptions, which amount to \$200. This surely is an auspicious beginning; and we cannot do less than to recommend the object of the society, as worthy of general attention.

That our readers may not view this object with indifference, we shall give some extracts from the Jewish Repository, of the speeches that were made at one of the meetings of the London Society. That the form of address may be understood, it will be proper to observe, that the Duke of Kent had become a patron of the society, and presided at the meeting. The names of the speakers will be given.

*Mr. Stevens*—"I shall next proceed to draw your Royal Highness's attention to that which is, in truth, the leading objection of the Jews, in every conversation which they have with Christians upon religious subjects; viz. That as there are so many sects and denominations amongst the professors of Christianity, they should first settle their *own differences*, and then they might expect, with some degree of confidence, to prevail upon the Jews to embrace their system. To obviate this objection, and to induce the Jews to regard the professors of Christianity in a different way from those who have hitherto attempted their conversion; to convince them, that the propagation of Christianity by fire and sword, by torture and deprivation of wealth, only exists in the

*memorial of former ages*, and is become a *tale of other times*; to convince them, that there was no longer danger of having their *teeth extracted one by one*, till they had disgorged their wealth; and to convince them, that they might embrace Christianity, without losing the whole, or a moiety of their goods, as in the reign of Edward I.—were among the important objects for which THE LONDON SOCIETY WAS ESTABLISHED.

"The heart, appalled with the cruel treatment inflicted upon the Jews in every preceding age, in every country of the world, England not excepted, turns from the sickening view, to the contemplation of the brighter prospects which dawn on our hemisphere. The Jews may now see disciples of Jesus Christ exhibiting the traits of their Master's character; they may now see princes, peers, privy counsellors, clergy and laity of the established Church, unite with the more excellent of all other denominations, in exhibiting to the Jews this main fact, *that Jesus was and is the true Messiah*—He of whom Moses and the prophets wrote. This, then, is our PALLADIUM! this is a fortress of impregnable strength! While we continue to act on this principle, no human power can assail us with effect. Whenever this principle is violated, the walls of our castle, yea, the very *keep* itself will crumble into ruins."

*Rev. Gerard Noel*.—"There are two considerations, which make me look with the deepest

interest upon this society. One is, the unspeakable blessings which we have received from the Jews. Every blessing we enjoy at this time, every prospect of eternal happiness which revelation opens upon our souls, we are debtors for to the Jews; and too long have we neglected that people. Another circumstance is, that, in my mind—and I believe almost every one conversant with the Scriptures will agree with me in the opinion—we are not to look for very great progress in the introduction of Christianity into the world, until after the conversion of the Jews. In the proportion, therefore, that I value the Christian religion—in the proportion I feel it dear to me, as the only ground of hope and comfort—in that proportion I look with interest upon this society, which is the harbinger of that glorious period, when the knowledge of the Lord shall cover the earth, as the waters cover the sea. I am sure we are met for an object, upon which Almighty God must look down with peculiar favour.”

*Rev. Dr. Draper.*—“The conversion of the Jews will assuredly promote the universal diffusion of the knowledge of God; it will accomplish those animating predictions, which have so long sustained the faith and hope of the Christian Church. The Son of God has ascended the chariot of salvation: we are his pioneers, his servants, to prepare his way. We are the auxiliaries—*auxilia-*ries, did I say? Help me to a

more exalted term!—We are the most valuable and efficient AL-LIES of every other society, whose object is the advancement of the Gospel: our success must include theirs. Are we not attempting (and, with God’s blessing, we shall succeed) to illustrate, by Jewish preachers, those Scriptures which the British and Foreign Bible Society, with unwearied zeal and activity, is dispersing among the nations? Are we not endeavouring, as humble instruments in God’s hand, to silence, by means connected with the accomplishment of prophecy, all the clamours of the infidel against divine truth? Shall these efforts fall to the ground?—No; they cannot. It will ultimately be found, that, though the rising cloud ‘is little, like a man’s hand,’ it will spread over the whole earth, it will descend in showers of blessing.”

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We might fill many pages from the excellent speeches of the members of the London Society—of members, too, of eminent talents and rank. We have selected such passages as were adapted to give a concise and impressive view of the objects of the society, and of the motives by which its members are animated.

By the Corresponding Secretary of the Female Society of Boston and vicinity, we have been favoured with the Seventh Report of the London Society; from which, farther intelligence may be expected, in a future number of this work.



## EXTRACT FROM AN ADDRESS PRONOUNCED BY A HEBREW.

At a Meeting of the London Society, when the foundation of the Episcopal Chapel was laid—after the Duke of Kent had officiated in laying the first stone—the Jewish children, under the patronage of the Society, walked round the room, and were introduced to his Royal Highness. One of the Hebrew youths repeated an Address, which had been prepared for the occasion. The following lines are a part of the Address:—

“ So, by degrees, through England’s happy land,  
Increasing strength was gain’d to Israel’s cause :  
From heart to heart the kindred warmth was spread ;  
As if the Apostle, whom, tradition says,  
First told, on Albion’s land, a Saviour’s love—  
The Apostle, whose desire and prayer to God  
Was their salvation—hovering o’er the Church  
He planted here, has cried—If, through their fall—  
If, through their loss, you now such riches gain,—  
Much more, by their return, shall life abound ;  
For God hath not his people cast away :  
They shall be grafted in !—As if that voice  
Has rous’d the nation—as, at Africk’s call,  
Reeking with tears and blood, the chain she snapp’d ;  
And casting at her feet, with mighty hand,  
Its ponderous fragments, bade a world be free !—  
So now, from Israel’s prostrate neck, a yoke  
More galling would she tear, and freedom give  
To those who error’s slaves too long have been.  
Such is the progress made in this great work,  
From step to step, from bright to brighter deeds,  
Till now, this happy day—while it affords  
Sweet hope of greater acts, has bid us cease  
To wonder why, on Britain’s land alone,  
Love universal should her seat have fix’d.  
Our King, our Princes, lay aside their state,  
The first that bright example to display.”

“ O, first of cities ! say, hast thou beheld  
A grander scene than this day will record ?  
A second Cyrus calling thee to raise  
A temple, where the Jew may seek his God.”

## LIST OF BIBLE SOCIETIES.

In the Recorder, for July 3, we have an animating list of Bible Societies in the United States. The whole number then known, is stated to be ONE HUNDRED AND TWENTY-EIGHT.

## CONSTITUTION OF THE PLYMOUTH AND NORFOLK BIBLE SOCIETY.

For the purpose of supplying the destitute, within our immediate vicinity, with Bibles and Testaments, and of contributing generally to the distribution of the Sacred Scriptures, we, the subscribers, and those persons who may associate with us, form ourselves into a Society, upon the following principles, and adopt the following

## CONSTITUTION.

Article 1. The name of this society shall be, *The Plymouth and Norfolk Bible Society*.

2. Every person paying annually to the funds of the society seventy-five cents, shall be a member during the punctual payment of his or her subscription; and every person giving to the society five dollars at any one time, shall be a member for life, and liable to no further assessment.

3. The funds of this society shall be exclusively devoted to the distribution of the Sacred Scriptures; and the objects of this charity are, the poor, actually destitute of whole copies of the Bible; the aged poor, who may be in want of fair and legible copies; and generally, all such as are embraced in the views of the Bible Society of Massachusetts.

4. The society may act in its own name, or as auxiliary to the Bible Society of Massachusetts; and it may either distribute Bibles and Testaments gratuitously, or supply them for sale at a reduced price, so as to render them easily attainable by the poor.

5. The officers of the society shall be, a President, Secretary, Treasurer, and five Trustees, to be chosen annually by ballot.

6. The duties of the President and Secretary are indicated by their names, and they shall be, *ex officio*, members of the Board of Trustees,

in addition to the number above specified.

7. The Treasurer shall collect and receive all the monies of the society, and employ and apply them according to the direction of the Trustees. He shall give bonds in the sum of three hundred dollars, for the faithful execution of his trust; his accounts shall be always open to the inspection of the Trustees, and by them shall be annually examined.

8. The Trustees shall have the exclusive management of the funds and property of the society; of the purchase and distribution of Bibles and Testaments; subject to the instructions of the society at their annual meetings, when the Trustees shall make a detailed report of their proceedings, and of the state and application of the funds of the society. They shall meet semi-annually, at such time and place as they may previously appoint. Any five of them, at such meetings, shall constitute a quorum, for the transaction of business.

9. The meetings of the society shall be annual, on the second Wednesday in September, at the hour and place determined, and publicly notified by the Trustees; when a sermon shall be delivered by some person appointed by the Trustees, and a collection made to aid the funds of the society.

10. It is understood that the meetings of the society shall be appointed at different times, in different parishes or towns; the Trustees, in the appointment of a place for the annual meeting, having a regard to the convenience of the members generally, and the advantage of the society.

11. This constitution shall not be subject to revision or alteration, but by consent of a majority of the whole number of Trustees, and the



vote of two-thirds of the members of the society, present at any annual meeting.

At a meeting in Marshfield, of the gentlemen whose names are hereunto subscribed, on the 24th April, 1816, it was unanimously voted, that they would accept the above constitution, for the purposes therein specified; and that they would meet on the second Monday in June next, at twelve o'clock, A. M. at Crooker's Tavern, near the Four Corners, in Hanover, Plymouth County, for the purpose of choosing the officers of the society, and adopting whatever measures may be necessary to its operation; at which time and place, all persons disposed to associate and co-operate with them in this benevolent and

excellent cause, are requested punctually to attend.

*William Shaw.  
Zephaniah Willis.  
John Allyn.  
Elijah Leonard.  
Jacob Norton.  
Nehemiah Thomas.  
Nicholas B. Whitney.  
Jacob Flint.  
Morrill Allen.  
Samuel Deane.  
Henry Colman.*

Attest,  
SAMUEL DEANE,  
Scribe of the Meeting.

N. B. The persons to whom this constitution may be sent, are requested to use their influence in obtaining members and subscriptions for the society.

#### EDUCATION OF AFRICANS.

(Circular.)

SIR—We take the liberty of addressing you on a subject which, we have no doubt, you will consider interesting to humanity. A proposition was laid before some of the members of the General Assembly of the Presbyterian Church, at their last session, for the establishment of a seminary to educate African youth for the Gospel Ministry, by giving them a classical and scientific education, preparatory to theology. Mr. Mills, so well known as a zealous and successful missionary, interested himself warmly for the establishment of such an institution.

The subject has been long talked of among many enlightened and humane Christians: such a seminary has, however, been already commenced in the city of Philadelphia, among the Africans themselves.

In May last, a Board of Superintendants was organized, for the establishment of an institution of the

nature contemplated. A Committee was appointed to procure funds, by subscription among the coloured people, and ascertain what number of pupils could be had to enter the school. The Rev. Nathaniel R. Snowden, a graduate of Princeton College, and a pupil in theology of the celebrated Dr. Nesbet, was elected Principal of the seminary, which has been styled, Augustine Hall. Mr. Snowden accepted the offer, and, for a small compensation, devoted himself to this laudable undertaking.

On the 1st of June, the seminary was opened, with prayer, by the Rev. Absalom Jones, pastor of the Episcopal Church in this city, and the Principal entered on the duties of his office. The smiles of Providence have, in a remarkable manner, rested on our humble endeavours. Some Africans, who have no children to educate at present, have

subscribed, and paid liberally for the establishment and support of Augustine Hall. There are already, though the seminary has been opened but one month, five remarkably promising African youth engaged in the study of the Latin tongue, English grammar, geography, &c. We had an examination, which was attended by a great number of coloured people, and several other respectable people of this city, among whom were the Rev. Dr. Janeway, Rev. Messrs. Jones, Allen, and others, who expressed very great satisfaction at the progress which the youth had made. The names of the boys are, Richard Allen, son of the Rev. Richard Allen, pastor of the Methodist Church in the city; Jeremiah Gloucester, son of the Rev. John Gloucester, member of the Presbytery of Philadelphia, and pastor of the African Presbyterian Congregation in Philadelphia; William Gordon, William Thomas, and Philip Perkins. Many more are expected soon to enter the seminary. Could the funds be procured, many, who are unable to defray the expense, would willingly devote themselves to the Ministry.

This is surely the true way to strengthen the African missions. Let youth, instructed in a knowledge of the original Scriptures, and in general science, be raised up, to display the banners of the Cross, from the mouth of the Nile to the Cape

of Good Hope, and from the Straits of Babelmandel to the mouth of the Gambia, where there are 50,000,000 of our fellow-creatures destitute of the word of life.

There have been combined in this city, many circumstances highly favourable to this object. Through the benevolent exertions of the pious of different denominations, and particularly of the Society of Friends, nearly all the slaves in Pennsylvania have been liberated. Many Africans possess very considerable wealth and very liberal views. There are twelve English schools, in which there are 500 coloured children acquiring the elements of learning. These will be leaders to Augustine Hall. There are three flourishing Christian congregations. One, in six years, has from six to two hundred communicants; and, on a late communion season, there were thirteen adults added to the same church. Truly, we behold Africa stretching out her hands to God.

We hope you will be willing to assist us in collecting funds for the promotion of this, which, we trust, you will consider a laudable, charitable, and pious undertaking.

*Resolved*, That this circular shall be published in the papers of those who are willing to insert it gratis.

JOHN GLOUCESTER, Pres't.

JAS. R. WILSON, Sec'y.

*Phil. Gaz.*

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#### PHILADELPHIA ORPHAN SOCIETY.

THIS Society was formed on the 20th of December, 1814, by a number of Ladies. The first Orphans were received March 3, 1815: the number is increased to twenty-five. The subscriptions have been unusually generous: four individuals presented a large lot of ground for the Orphan House; between eight

and nine thousand dollars are subscribed to defray the expence of the building. The officers of the Society are females. The Female Societies for benevolent objects, both in Great Britain and the United States, are deserving of particular attention and support.



LIVING ON VEGETABLES.

MORE than sixty individuals in London have, for above three years, subsisted wholly on vegetables, fruits, and distilled water; enjoying, during that period, robust health, and an exemption from those maladies which, under the direction of Dr. Lambe, led to their adoption of this simple regimen.—The Editor of the Monthly Magazine, from considerations of a different nature, has abstained from all animal food for three and thirty years;

but Dr. Lambe carries his abstinence still further, by abstaining from all stimulants which excite thirst, so that we are told he does not drink a pint of any liquid in a month. One of the disciples of Dr. Lambe, Mr. Newton, of Chichester-street, has published, under the title of "*A Return to Nature*," a very ingenious and able illustration of the system, which merits the notice of the inquisitive and philosophical part of the publick.

ORDINATIONS.

June 26. Rev. J. H. Fairchild was ordained to the pastoral care of the First Church in East Hartford. Introductory prayer, by Rev. T. Robbins; sermon, by Rev. A. Ely, from Acts xx. 24; consecrating prayer, by Rev. N. Perkins, D. D.; charge, by Rev. A. Flint; right hand, by Rev. E. B. Cooke; concluding prayer, by Rev. P. Hawes.

At Berlin, June 26. Rev. Royal Robbins, as Colleague with Rev. B. Upson. The officiating Ministers were, Rev. E. Ripley, Rev. C. J. Tenney, Rev. C. Chapin, Rev. B. Upson, Rev. J. Williams, and Rev. J. Brace.

In Arundel, Maine, Rev. George Payson.

In Preston, (Con.) Rev. Gustavus F. Davis, July 13.

In Barrington, July 6. Elder N. Bercy.

At Lee, July 11. Elders, Israel Chesly and William Demerett.

At Cranston, the Reverend H. Tatem to the care of a Baptist Church.

At New-York, July 17, Rev. Bishop Hobart ordained to the office of Deacon, Mr. J. F. Hull, of New-Orleans, and Mr. S. Johnson, of the state of New-York.

OBITUARY.

DIED in Paris, Count Pusignieu, Lieutenant General of the King's Army.

At the Creek Agency, Colonel B. Hawkins, Agent for Indian Affairs.

At Jamaica Plain, Roxbury, John Prince, Esq. aged 83.

At Beaufort, (S. C.) Hon. Paul Hamilton, late Secretary of the Navy.

In Virginia, Hon. Thos. Gholson, a Representative in Congress.

In Pennsylvania, Hon. H. H. Breckenridge, a Judge of the Supreme Court.

In Marshfield, Rev. William Shaw, D. D. aged 73, in the fiftieth year of his ministry.

In Waltham, Hon. Wm. Brown, Esq. of Boston, aged 66.

In Hampstead. (N. H.) Rev. Mr. Kimball, formerly Minister of Newbury.

In Beverly, drowned, John Abbot, son of Rev. Abiel Abbot.

#### *Hanging and Murder.*

On the 19th of April last, a Spaniard, named Jose Florentino Harra, aged 27, was executed in Havanna, for murder. Before his execution, he confessed that he had committed SEVENTEEN MURDERS!

In New Orleans, a young man, by the name of Smith, was *murdered* in a duel. He was a man of large fortune, and was on a visit to New Orleans, to purchase articles for his wedding.—Is there no remedy for this *madness*?

#### *A striking Contrast between two rich Men.*

Died, near York, in Pennsylvania, Mr. Michael Baird, of German origin. Inheriting, from his father, a farm of five hundred acres, by industry, pains-taking, and parsimony, he acquired an enormous fortune. He never expended a dollar in the education of his family; managed all his concerns with his own means; never sold any thing, but for the highest price; and never gave a dollar in payment of any thing he wanted, when he could obtain it by barter. He never kept a bank-bill longer than till he could send and get specie for it, and he never lent a cent to any one. He kept his specie in an iron chest, until that became full, and then in

an iron-hooped barrel, in which, after his decease, were found two hundred and thirty thousand dollars in gold and silver. His whole estate is valued at four hundred thousand dollars.

His death was thus occasioned:—A Virginian offered him twelve dollars a bushel, for one hundred bushels of clover seed; Baird asked thirteen, but the Virginian would not give it. Afterwards, the seed was sent to Philadelphia, where it brought but seven dollars per bushel. On receiving accounts of this sale, Baird visited his farm and distillery, gave orders to his workmen, then went into the waggon-house, and *hanged himself*.

Recorder.

Died lately at Brighton, (England) I. Solomon, Esq. a gentleman who was possessed of a most benevolent disposition. He left five hundred pounds, to be distributed to the poor on the day of his funeral; and the like sum annually, for fifteen years. He was the very pattern of economy; nothing in his manner of living, or style of dress, was descriptive of opulence. He gave to the poor what might have supported him in splendour. For several years previous to his death, one hundred and twenty-five *widows* received from him, through the agency of a friend, a weekly stipend; and were totally ignorant of their benefactor, until the period of his death. Notwithstanding his extensive charities, he died worth nearly one hundred thousand pounds, the greater part of which he has bequeathed to charitable purposes.

Philanthropist, Jan. 1813.

#### *Candidates for the Ministry in Cambridge and its vicinity.*

Mr. Ed. W. Andrews, Newburyport.  
Mr. Francis Jackson, Cambridge.  
Mr. David Reed, do.  
Mr. Joseph Allen, do.  
Mr. Jonathan P. Dabney, do.  
Mr. Samuel Gilman, do.

Mr. Thomas Prentiss, Cambridge.  
Mr. Hiram Weston, Duxbury.  
Mr. Samuel Clarke, Cambridge.  
Mr. Henry Ware, do.  
Mr. Rufus Hurlbut, do.